

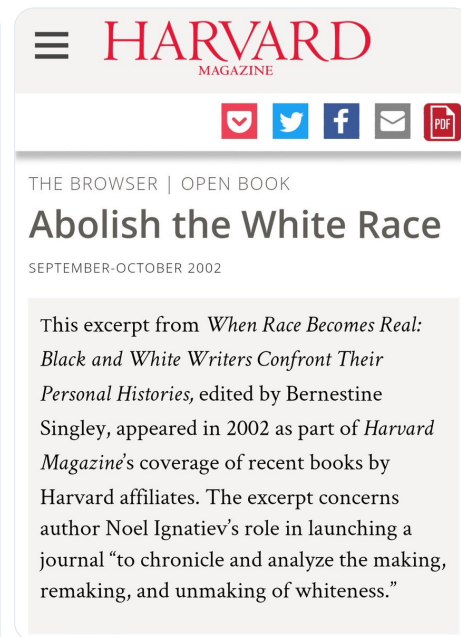


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1. Marxist Jew Noel Ignatiev never obtained an undergraduate degree from college. Nevertheless, Harvard University invited Ignatiev to attend a graduate program (ie Jewish privilege). Upon completion, Ignatiev was hired by Harvard where he lectured about "abolishing whiteness."



2. Prior to attending Harvard, Ignatiev had a criminal record and was a member of six communist organizations. So why would Harvard invite a criminal, anti-white communist into their graduate program with no undergraduate degree and then allow him to teach their students?

3. Jewish in-group preference. This started in 1971 when Alan Dershowitz, together with another co-ethnic professor, succeeded in pressuring newly promoted Harvard President Derek Bok into appointing Jewish Deans by insinuating he was discriminating if he didn't.

such as that reflected by Justice Harlan in his interview of me — allowed some to deny the obvious.

Though matters had certainly improved since the end of World War II, they hadn't improved enough. There was still a discriminatory hierarchy both at Harvard and in the elite bar. This legacy of second-class citizenship was all around us as my generation of Harvard professors came into its own.

In 1971, when Derek Bok was promoted from dean of the law school — a post to which he had been appointed without Jewish competition by the anti-Semitic president of Harvard Nathan Pusey — to president of Harvard, I decided that the time had come to confront the issue of anti-Semitism at Harvard directly and personally. If a Jew could not become dean (or president) of a great school, that was not a school at which I would spend my professional life — just as I would not spend my life at a law firm that discriminated. More was at stake, of course, than my own discomfort with my chosen employer or profession. Harvard was a symbol, a leader in higher education. Its bigotry reflected a widespread legacy of bigotry throughout American life. Many barriers had fallen, but some still stood, and they had to be assailed.

The word around the law school was that Bok's replacement as dean would be made by the outgoing president, Pusey, and not by Bok, the incoming president. In light of Pusey's well-known bias, this would assure the continuation of the ignoble tradition of selecting deans by their religion — or at least by the absence of any Jewish background.

Along with another faculty member, I went to see Derek Bok and told him of my expectation that Pusey would act on his prejudices in selecting our new dean. Bok told us that the appointment of the new dean was Pusey's responsibility. I countered that the new dean would be serving under Bok, not Pusey, and that the responsibility for assuring that the selection was not influenced by religion was his.

I hinted broadly that I would not feel comfortable at an institution that continued its bigotry in the 1970s, and that the time had come — once and for all — to put an end to applying religious criteria in selecting deans. Bok seemed to agree, but he appeared nervous about taking the decision away from Pusey. As we left, however, he assured us that the choice of the new dean of the law school would not be based on religion.

We were convinced that this meant that Bok had decided to make the selection himself. Several weeks later, it was announced that Al-

bert Sacks, a Jew, would serve as dean of the law school. This was followed in quick succession by the appointments of several Jewish deans throughout the university.

Derek Bok had broken the tradition against Jewish deans. It seems ironic — though it was, of course, inevitable — that Derek Bok, who was probably the last president of Harvard selected under a system in which only non-Jews were deemed eligible, would be the one to end Harvard's administrative apartheid.*

Shortly thereafter, religious barriers began to crumble at other universities as well. At about the same time, my friends in other professions and businesses were reporting similar progress to me. Barry became a sales manager at Union Carbide; Carl became an engineer with a company that used to discriminate against Jews. Jews were on the way to becoming first-class citizens in the workplace, at least for most jobs.

But ending barriers to deanships did not mean ending all discrimination against Jews at Harvard and other universities. It continues today against Jewish applicants at many elite schools where the number of qualified Jewish applicants exceeds the "desired" number of Jewish students in the "ideal" student population. It is somewhat reminiscent of the "balanced" law firms that discriminated against Jews during my law school days. The problems are not the same as they were in the bad old days of A. Lawrence Lowell. Nor are the motives underlying Jewish ceilings the same. And certainly the numbers are different. But this does not mean that a person's Jewishness — more precisely, his visible identity as being Jewish, such as his name, hometown, or high school — is not sometimes a negative factor in the admissions process. I am convinced that it is, though university officials continue to deny it. Consider, for example, the combined effect on Jewish applicants of affirmative action for racial minorities and "geographical distribution" policies.

Geographical criteria allow admissions officers to preserve an artificially high representation of white Protestants in a student body. Whether or not this is one of the *purposes* — conscious or uncon-

* I regret in retrospect not protesting the appointment of Bok as president. Although Bok put an end to anti-Jewish discrimination in the selection of deans, he himself was selected by a bigoted committee in a bigoted manner, since all Jews — and probably other non-Wasp males — were automatically excluded from consideration. The *process* by which he was selected was thus illegitimate.

4. And now, 67% of Harvard's graduate school graduates are Jewish despite being only 2% of the US population. Is this what Jews and their brainwashed masses call "white privilege?" — End.


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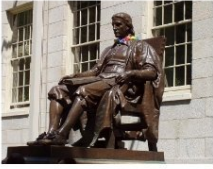
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6712
Undergrads

4326
Graduates

803* (12%)
Jewish Undergrads
(Percent of Population)

2892* (67%)
Jewish Graduates
(Percent of Population)

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